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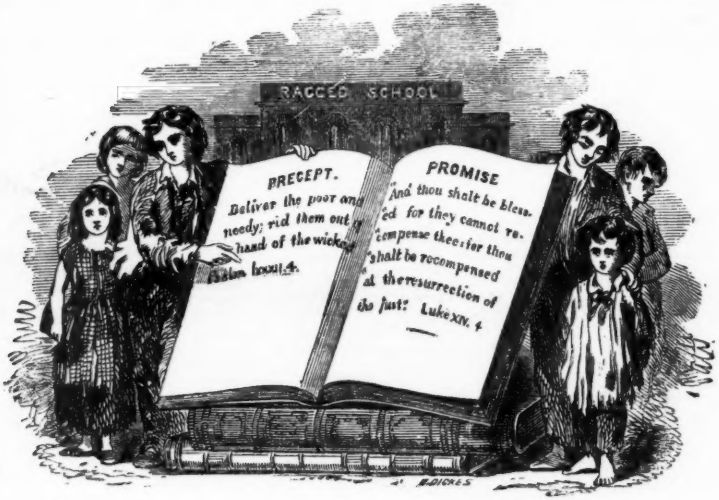
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CLXIX. JANUARY, 1863. Vol. XV.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked
Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
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JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

CONTENTS.

Papers, Original and Selected—	Page
The Mystery of Success	1
Another of Life's Bye-ways, and what I found there	7
Flower Show of the Lamb and Flag Ragged School	8
Prayer and Effort; or, a Place in God's World for Every Man	12
An Appeal for Blankets	15
The Weimar Ragged School	17
A German Shoe-black Society	19
Correspondence—	
How to Treat the Roughs	20
The Young Road-side Preacher	21
Ragged School Auxiliaries	21
Notices of Meetings—	
Opening of the New Ragged School, Gravesend	22
Paid Ragged School Teachers	24

ACKNOWLEDGMENTS.—The Committee beg with thanks to acknowledge the receipt of 25,000 copies of the "Band of Hope" from Mr. Smithers; a parcel of girl's clothing from Mrs. F. Ditmas; a parcel of shirts, &c., from Mrs. Reade; a bale of clothing from Miss Ray; a parcel of clothing from the Highgate Ladies' Working Party for Lamb and Flag Maternity Society; a parcel of clothing from the Highgate Ladies' Working Party for Ferdinand Place School; a box of clothing from Mrs. Craig; a parcel of shirts from E. M. S.; a parcel of clothing from Mrs. J. Riddell; a parcel of clothing from Miss Ripley; a roll of flannel from Miss Bodkin for Lamb and Flag Schools; a box of clothing from Miss Lingwood.

RAGGED SCHOOL UNION.

Extract from the Editor's address to the readers of the "Ragged School Union Magazine," published in December, 1862:—

We give a few particulars of the Ragged School Union, to which 200 local schools look for help, and if not given no small portion of that number would be compelled to close their school doors. The annual meeting of the Union was held on May 12, since which time the expenditure of the Committee has every month exceeded its income, as the following, extracted from their monthly minutes, will show:—

	£	s.	d.
Excess of expenditure over income for June	235	18	0
" " July	42	4	0
" " August	503	19	3
" " September	109	6	10
" " October	207	17	0
" " November...	156	19	10
" " to the latest date before going to press ...	384	12	6
Making the Total	£1,644	13	5

to be the excess of expenditure in the last six months only. It is clear that this *progress* cannot, and should not, be long continued. It may be prolonged for a time, but not without disasters to one of the most needed, and hitherto one of the most successful of metropolitan efforts. It is hoped that by making a clear statement of the case before *real* damage is sustained, that the foreboding evil may never be realized.

DONATIONS and SUBSCRIPTIONS will be thankfully received at the OFFICES OF THE SOCIETY, 1, EXETER HALL, STRAND, W.C.; by Messrs. HATCHARD & SON, 187, Piccadilly; Messrs. NISBET & Co., 21, Berners Street; Messrs. KENT & Co., Paternoster Row; and by the Collector, Mr. WILLIAM BLAKE, 11, Blenheim Villas, Abbey Road, St. John's Wood, N.W.

Post-office Orders should be made payable at Charing Cross, Strand, London, to Mr. JOSEPH G GENT, *Secretary*, 1, Exeter-Hall, Strand, W.C.

THE RAGGED SCHOOL UNION MAGAZINE.

The FOURTEENTH VOLUME of this Periodical is now published, bound in cloth, price 2s. 6d.; and may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand; and of the Publishers, KENT & Co., 52, Paternoster Row.

OUR CHILDREN'S MAGAZINE.

The FOURTH VOLUME of the NEW SERIES is now ready, containing many Illustrations, with a beautiful Frontispiece of the Queen and the late Prince Consort. This volume will be found suitable for Christmas Presents and New Year's Gifts. Bound in cloth, of various colours, price 10d. KENT & Co., 52, Paternoster Row. They will be supplied to Schools, on application, at 1, Exeter Hall, at 8s. per dozen.

Suitable for Presents, Prizes, New Year's Gifts, &c., to Ragged Scholars.

Volumes of OUR CHILDREN'S MAGAZINE, neatly bound in cloth, containing upwards of 50 Illustrations, can be had at the office of the Ragged School Union, 1, Exeter Hall, price 8s. per dozen. Back numbers for distribution, 1s. per packet of 50.

HELP IS EARNESTLY SOLICITED for HENRY JOHN BUTTLER, who is Candidate for Election this month in the Asylum for Fatherless Children at Reedham, near Croydon. His father, James Buttler, was for many years a Teacher in the Hope Street Ragged School, Brick Lane, Spitalfields, and for the last three months of his life Master of the Night Refuge, Field Lane Ragged School, where, in the discharge of his duties, he caught typhus fever, and died on the 17th May, 1862, after a very short illness. He left—totally unprovided for—a Widow and Four Children, of whom the above is the youngest. Proxies for the Election on the 16th inst., or Money Donations, will be thankfully received by the Widow, Mrs. BUTTLER, 20, Pollard's Row, Bethnal Green, or by Mr. J. G. GENT, Secretary, Ragged School Union, 1, Exeter Hall. The case is urgent because from *one* source fifty votes are promised if the child is elected forthwith, and also because the resources of the Widow are at the lowest ebb.

THE

GROTTO PASSAGE

Refuge and Schools,

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"Blessed is he that considereth the Poor: the Lord will deliver him in the time of trouble."—*Psalm* xli. 1.

SPECIAL APPEAL.

The deficiency in the amount of the Subscriptions and Donations makes it necessary for the Committee to reduce the number of Inmates, in order to bring the expenses within the income; but before doing this they mention the facts, believing there must be some who would rejoice to contribute to a work which has been blessed of God, and which all allow is of incalculable benefit to society. There must be many on whom the gift, £1, £5, £10, or £50, would press very lightly; and there are surely some who would not grudge a little self-denial in order to give a helping hand to the friendless. Yet, for want of these very sums, many a poor boy must be turned starving into the streets, to begin perhaps a long career of crime, which may end in temporal and eternal ruin.

By the kindness and liberality of some friends there is a good Building which can accommodate 35 Boys, yet, unless the funds to feed and train these Boys are forthcoming, scarcely 20 can be maintained. Notwithstanding some discouragement there has been much to cheer; an outward change in the manners and habits of all the Boys, accompanied it is hoped, in not a few instances, by the change of heart.

Those who have learned that "it is more blessed to give than to receive," and are in doubt of the worthiness of the object, are requested to visit the Institution and judge for themselves.

Any Contributions will be gladly received by—

The Hon. Miss WALDEGRAVE, 26, Portland Place, W.
Lord RADSTOCK, 30, Bryanston Square, W.
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Superintendents of Schools, Managers of Literary and Working Men's Institutes, and all who are engaged in instructing the unlearned, will find these Illustrations one of the best means of conveying solid information in an attractive form.

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The Committee much regret having to make this public appeal on behalf of the funds of these Schools, but are obliged to do so owing to the heavy debt by which they are encumbered, and which threatens to put a speedy stop to their operations unless prompt aid is sought and found.

The Committee and teachers are too much encouraged by apparent results to relinquish their work without making one more urgent appeal for help.

The Institution is situate in one of the most degraded, depressed, and necessitous localities of London. It is held in a large house, formerly a public-house. The inhabitants of the neighbourhood are chiefly composed of costermongers, stall keepers, professional beggars, rag dealers, small tradesmen, dock labourers, a few hardworking, honest, poor artizans, but alas! a greater number of questionable and well-known bad characters, who live by systematic thieving and vices of the grossest character. The neighbourhood abounds with low lodging-houses. Here are, in vast numbers, poor children of Jewish, Dutch, German, and English parents, many of whom are very poor and greatly neglected.

Owing to the poverty of the locality in which the Schools are situated very little help can from thence be derived, and the Committee have to seek assistance elsewhere.

The liabilities for Rent, Taxes, Repairs, &c., &c., now amount to about £180, and to remove this Debt this appeal is made.

Contributions will be thankfully received by the Treasurer, Secretaries, or any Member of Committee as above.

Reports will be forwarded on application to Secretaries.

THE SHILLING QUARTERLY.

"MELIORA."

CONTENTS OF NO. XX., JANUARY, 1863.

I. Obscure Diseases of the Mind and Brain.
II. Infanticide and Illegitimacy.
III. Our Penal System.
IV. A Protest against Capital Punishments.
V. Is it Food or Poison?
VI. Record of Social Politics.
VII. Reviews of Books.
VIII. Index to the Volume.

Vols. II., III., and IV., on sale, 5s. each. Vol. I. out of print.

London: S. W. PARTRIDGE, 9, Paternoster Row.

AN URGENT CASE.

The friends of Ragged Schools are earnestly solicited to help the Committee of the

PORTLAND TOWN RAGGED SCHOOLS

to meet the liabilities now pressing upon them. An almost entire failure of funds compels them to make this Special Appeal.

RAGGED SCHOOLS for both sexes,
INDUSTRIAL CLASSES,
SUNDAY SCHOOLS,
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Contributions will be thankfully received by C. ROBERTS, Esq., 8, St. John's Wood Park, N.W.; Mr. W. A. BLAKE, 38, Southbank, N.W.; and at the OFFICE OF THE RAGGED SCHOOL UNION, 1, Exeter Hall.

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WHAT DISEASES ARE MORE FATAL in their consequences than neglected Coughs, Colds, Sore Throats, or Lungular Affections? The first and best remedy is KEATING'S COUGH LOZENGES.

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Byrling, near Malling, Kent.

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To Mr. Keating, St. Paul's Churchyard.

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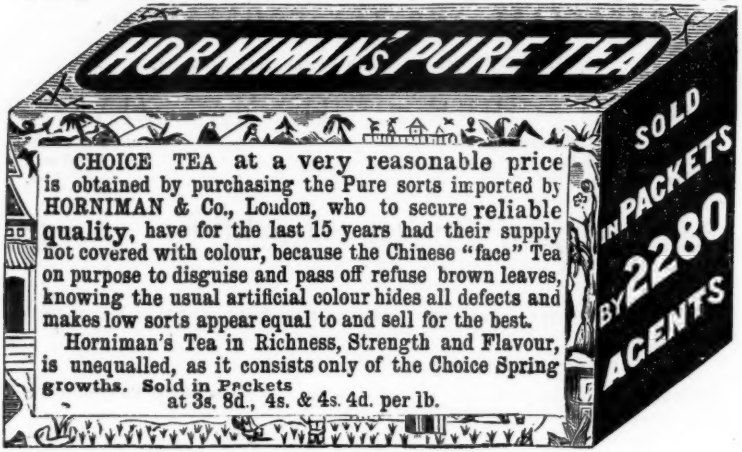
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The Committee of this Institution beg to return their devout thanks to the Almighty for his goodness in permitting them to close another year's labour with many tokens of blessing in seeking to save the lost, to which they add also their thanks to all the contributors for their generous support in aid of this work of mercy.

Upwards of 200 poor young women were received, all in order to their permanent restoration. "Pray for us."

Subscriptions and donations in aid of this Institution will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
Mr. F. NICHOLLS, 14, Old Jewry Chambers, E.C.
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Remittances always acknowledged by return of post.

THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE MYSTERY OF SUCCESS:

A HOMILY FOR THE NEW YEAR.

"I spake to thy disciples that they should cast him out; and they could not."—MARK ix. 18.

THAT God, as a sovereign, does not always see fit to give the same amount of fruitage to the same amount of seed-sowing, is a truth illustrated as well by the history of the Church as by the lives of individual Christians. But, given the five, or the two, or the one talent, the *ultimate* results seem, as a rule, to correspond with their non-use or their diligent employment! Nay, we have almost a direct covenant made by God to this effect; for it is said, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv. 16). Of course such a promise is conditional on the fact that the *pure* Gospel—uncorrupted by legalism, ritualism, or neology—is preached; for all that ignores the Spirit's work in conversion, or detracts from the full power of Christ's blood as the one atonement for sin, is "another Gospel, which is not another," because no Gospel at all, and hence cannot expect the Divine benediction.

Not only are Christians privileged to use any gift accorded by that Holy Spirit, who "divides to every man severally as he will" (1 Cor. xii. 11); but, as responsibility is thereby entailed, that is the law whereby God will gauge the work of the labourers whom he hath thus graciously anointed to labour for souls. For man, impotent as he really is, is not regarded as responsible for results, since it is declared, that "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3); and hence, that

no one, save the Divine Spirit, can lead the perishing to see their need of a Saviour, and to seek for the rest that is in Christ. Moreover, our Heavenly Father does not expect the man of one talent to perform the same kind or the same degree of work as the man who is more richly endowed with the five talents; but he justly requires from each Christian that amount of work which corresponds with his specific gift.

We have said that the All-just does not regard any one as responsible for fruit, but simply for hearty and continuous labour. Happily for Christians this is the case, seeing that many, after long years of patient toil, are compelled, as they survey their unproductive work-fields, to exclaim, "Oh! our leanness, our leanness!" whilst of others, from the manifest blessing vouchsafed to every kind of service for Christ in which they are engaged, we may repeat the language of Cæsar, "They went, they saw, they conquered."

How then can we account for this difference in results; or, in the words of the query in the context of our motto, we may ask, "Why can they not cast out" the demons which tenant so many of the dens of London? For in the fact that the Holy Ghost has anointed any one for the special work of Ragged School teaching, this inference is implied, that he had a gracious purpose when he called them to this specific mission. As God is not, so to speak, a being of "chance," he does nothing by haphazard, or from after-thought; and hence we may infer that he ever selects the fittest agents for any special form of spiritual labour. We may then well ask, why some Ragged School teachers, of undoubted aptitude and earnestness, have hitherto so signally failed that men, when they regard their work, are compelled to affirm "We spake to Thy disciples to cast them [demons] out; and they were not able." An examination of this mystery is of great importance; for probably upon its solution is dependent whether or not the year 1863 shall ring at its close with the shout of a glorious spiritual harvest-home. For if—

> "Fair is the reapage of the earth,
> The harvests God hath given,
> Still fairer are the sheaves which stand
> Within the gates of heaven."

It is with a view of partly solving the mystery of success, that the following narrative is given. A young lady who, according to apostolic precedent, had "*first* given her own self to the Lord"

(2 Cor. viii. 5), was led to consecrate her energies to evangelize the youth of a great city. Her knowledge of human nature was limited, her ability and attainments in no degree above the average, and, from not having attended a Sunday School in youth, she was ignorant of the very A B C of that *method* which is so essential in class-teaching. But when accepted as a teacher, she overcame these difficulties by devoting all her leisure time to studies such as fitted her for the task; for she fully entered into the language of David, "Neither will I offer burnt-offerings unto Jehovah my God of that which doth cost me nothing" (2 Sam. xxiv. 24). Naturally earnest and affectionate, she speedily acquired that personal influence over her class without which the wisest methods, combined with the most patient labour, must fail even of getting a hearing. For all good in Sunday Schools or Ragged Schools depends upon this preliminary: Does the teacher so rivet the attention of his class that they bend over him like some *human bower?* Do this; and whether the Good Spirit takes possession of their hearts, and so makes our words words of eternal life, or not, we may feel assured that the lessons of that class will colour their future lives, and probably tinge their eternal condition. For he who attracts the reverence of youth, hath won the key of their hearts.

All this, and even more than we can portray, was this faithful servant of the Most High. And now the seed, sown in patience, sprang up in a rich harvest of souls. One after another of her class drank in those living waters which alone can slake the thirst of the soul; until, in the sequel, not one remained who had not found rest in Jesus. Loath as she was to leave a class so signally blessed by the Holy Spirit, she complied with the desires of the Superintendent to take another class, where not one scholar gave any incipient sign of Divine life. Again the dew of the Spirit fell so copiously as to baptize every member of the class; and by their serenity of soul and seraphic expression of countenance, they soon proved that the apostolic maxim is still true, that they "who have believed *do* enter into rest" (Heb. iv. 1). A third class was placed under her charge, and the interval was not long before its members, one and all, began to say, Teacher, "we would see Jesus;" nor did they cease this agonizing inquiry till they had found that rest which is to be found in Christ alone. For as theirs was no fleshly conversion, they did not mistake groans

and tears for repentance, but, led by the Divine Spirit, they went *direct* to the blood which both cleanses and sanctifies.

Nor did this unusual success develop that pride which so often creeps into the heart, and so corrupts the work of the worker; for she well knew that she was only a conduit-pipe to convey the water of life. Moreover, she knew, from painful Bible narrative, that it is quite possible to be true prophets, like Balaam or King Saul, and yet to die unsaved. Hence, as her Master had bidden her, she "rejoiced not because the spirits were subject unto her, but because her name was written in heaven" (Luke x. 20) through exceeding grace.

Not long after this, whilst her brow was still unwrinkled by age, the footfall of Death was heard nigh her dwelling. Nor did it come a moment too soon, seeing that the homeward summons came not till she had fully completed her allotted task in this world. Then, and not till then, did she "enter by the gate into the city" of the shining ones.

The constant success of our departed sister was a mystery that her co-workers could not solve. Happily, they were too well-disciplined in the school of Christ to illustrate the saying of the wise king, "I considered all travail, and every right work, that for this a man is envied of his neighbour" (Eccles. iv. 4), for they felt, so that sinners became brothers and sisters of Christ, it mattered little who was employed as the Divine agent. Yet still they often, in wondering admiration, asked each other, Why is it she is so successful in this spiritual exorcism? After her death this mystery was solved by three resolutions which were found prominently inscribed in her diary.

First Resolution.—"Resolved, that I will pray once each day for each member of my class *by name*." This, indeed, was but following the precedent set by the apostle of the Gentiles, who declared to the Roman church, that "Without ceasing I make mention of you always in my prayers" (Rom. i. 9). By this we are not to understand that he interceded for them *en masse*, but that he mentioned all he personally knew by name. Hence we find him thus praying for one of the brethren, Onesiphorus, by name: "The Lord grant unto him that he may find mercy of the Lord in that day" (2 Tim. i. 18).

Second Resolution.—By this time she had been taught by the Holy Spirit, that it is only those who agonize that can expect to win the spiritual Victoria Cross; for it is still true that what is

often denied to work is readily granted to prayer. Hence she was led to modify her first resolution to the following effect: "Resolved, that I will pray each day for my class by name, and *agonize in prayer.*"

THIRD RESOLUTION.—She was now gradually led into the perception of a still higher truth, namely, that successful labour does not depend so much on the amount of earnest work, as upon the depth of faith whereby it is accompanied. For she had been taught in the same school by the same Divine Spirit who led that earnest Christian, Mary Jane Graham, to believe, and thus to write, "Let us not be afraid of expecting too much. Let us stretch our expectation to the very uttermost of what 'we can ask and think,' and, as sure is God is truth, we shall 'receive exceedingly abundantly above all that we can ask and think for.' *We shall receive all that Jesus can ask and think.*" Such mighty faith is indeed warranted; and if warranted, surely enjoined by our Divine Master, who said, in words which are for all time, "According to your faith, be it unto you." This led to a further addition to the preceding resolutions, which now read, "Resolved, that I will pray each day for each member of my class by name, and agonize in prayer, and EXPECT a blessing."

That the connection we have thus sought to trace betwixt faith and fruitage is a correct deduction, who that is versed in Bible history can doubt? For whenever did God confer a spiritual blessing, in biblical or post-biblical times, without by first leading believers to wrestle for it in the spirit of Jacob, who did not cease wrestling till he prevailed? The records of Ragged Schools teem with such instances of answered prayer, when the petitions have not only been earnest but *specific.* For example, we read in the Report of Field Lane Ragged School the following incident in connection with its Ragged Church:—

"Prior to conducting one of the services, the preacher was led to pray that the Lord would so use the word, that some sinner might, like Ahab, be struck down by a 'bow drawn at a venture.' At its close, a young man, who only arrived in London for the first time the night before, came up to the preacher, almost speechless and quivering with mental agony. 'The sermon had recalled past scenes of mercy,' he said, 'and painted his sins in all their heinousness.' Now the sermon bore no reference to his special case, but the Spirit had fully answered the prayer by reaching one whom the preacher had not in view."

Hence it is that we have every reason to conclude that if, during this year 1863, Ragged School teachers determine with God's help to labour with simple faith, it will not be said of them by any

of the poor of the flock, "We spake to Thy disciples to cast him [the demon] out; and they could not." That this opinion does not spring from that heated enthusiasm which supplants fact by imagination, two biblical illustrations will prove. Such, for example, was the prayer of King Hezekiah, who, without any circumlocutory phrases, laid the letter of Sennacherib before the Lord (2 Kings x. 14), and did by prayer what his armies could not have accomplished. As fruitful, too, were the direct supplications made for the release of Peter, when it was found that a simple prayer-meeting had greater power than the cohorts of Rome. (Acts xii. 5—12). And so is it in more modern times. For if Wright of Manchester has reformed nigh one thousand criminals, and Muller of Bristol has fed and educated thousands of orphans, without either canvass or stated subscriptions, it is simply because they are not only men of prayer but men of giant faith. Nor need we wonder at this marriage of faith and fruit, seeing that specific, believing prayer, is the only prayer which really accepts the covenant Christ has made with his brethren, "If ye shall ask any thing in my name, *I will give it you*" (John xiv. 14). Such prayer as this, so to speak, unlocks the gate of heaven, and allows room for the petition to ascend to the very throne, and thus asking becomes but a synonym for having. Well, then, did the Puritan Brooks say, "Jacob did more by his royal faith than he did by his hands, more by weeping than he did by wrestling, and more by praying than he did by all his striving."

O that every Ragged School teacher may during the year 1863 confide in that remarkable saying of our Lord, which so few believers, from the magnitude of the promise, seem willing to believe, that "If two of you shall symphonize (Gr.) on earth as touching anything that they shall ask, it SHALL BE DONE for them of my Father which is in heaven" (Matt. xviii. 19).

So much, indeed, does the Ragged School Union connect believing prayer with successful onslaught on the vile dens of London, that one of its fundamental rules states, that "*All* the meetings shall begin and end in prayer." Well, too, have the affiliated schools compiled with the precedent set by the Central Society. Hence we find that 94 Ragged Schools held prayer-meetings last year, at which 1,270 teachers and 1,235 elder scholars attended.

If, then, with earnest prayer like this, the promise which has never been repealed, "Ask and ye *shall* receive," is not fully

answered, and the self-denying teacher too often exclaims in agony, "Why could we not cast him out?" it must be either because our prayer has been indefinite, or faith has been wanting. Let us then put our gracious Father to the test which he hath supplied through his amanuensis Malachi, "*Prove* me herewith," and then, instead of merely waving first a fruit-sheaf before the Lord at the close of 1863, we shall find the mystery of success solved by reaping a goodly harvest of souls. For then, instead of gratefully rejoicing over the 200 parents and 171 scholars who are known to publicly attest their love to Christ at the Supper of the Lord, we shall hear young and old exclaiming, as with one mighty voice, (Jer. xxxi. 6), "Arise ye, and let us go up to Zion unto the Lord our God!"

PRACTICAL.

Hearken to what the Bible saith
To all who war with moral death:—
Let Christ be grasped with Abraham's faith
When you like Jacob strive:
The Spirit then with spring-tide showers
Will Ragged Schools revive.

ANOTHER OF LIFE'S BYE-WAYS, AND WHAT I FOUND THERE.

THE following correspondence on the series of papers published in this periodical last year, entitled "Another of Life's Bye-ways, and What I Found There," needs no comment, as it gives its own explanation:—

RAGGED SCHOOL UNION,
1, Exeter Hall, Strand,
London, December 17th, 1862.

MY DEAR FRIEND,—Now that the tale entitled "Another of Life's Bye-ways, and What I Found There," is concluded, I am desirous of giving you an opportunity of answering a question that was often put to me during the period of its publication, "*Is the tale truth or fiction?*" Of course *I* had no difficulty in giving a decided answer, because you had sufficiently satisfied me that, with the exception of the names, the tale was one of fact, not fiction; that all the persons were living characters; and that, if needful and advisable, the real names and addresses of the parties named in it could be furnished.

Some of our friends seem to think fiction stranger than truth, and that we have been wandering out of our province to find in the fields of imagination what does not exist in our walks of benevolence, and having discovered it, dress it up, and palm it off as truth. Neither you nor myself have lived and laboured so many years in the Ragged School world without knowing that truth is strange, passing strange, stranger

than fiction, and that we have no occasion to hunt in the fields of fiction for what we have in abundance in the provinces of fact.

Fiction has never been admissible to the pages of the RAGGED SCHOOL UNION MAGAZINE, and I hope never will. The periodical is a record of effort, of progress, of result, of truth, not fiction, however strong may be its semblance to truth.

Waiting your reply, not so much for my own information as for that of others,

I remain, my dear friend,

Yours very sincerely,

THE EDITOR OF THE RAGGED SCHOOL UNION MAGAZINE.

To the Author of "Bye-ways," &c.

To the Editor of the Ragged School Union Magazine.

SIR,—In answer to your query, "Is the tale of 'Life's Bye-ways' truth or fiction?" permit me to say it is no fiction. The characters are *real*, and did pass through the various scenes therein described. If the events are thought striking, and in their development considered romantic, their marked and novel aspects are to be laid down at the door of Providence. But, sir, who has not heard of the adage, "Truth is stranger than fiction"? Let our querists spend some twenty years, more or less, mixed up with the "outcast" population, as I have done, and the romance of such narratives will soon dissolve itself into stern truth. Nay, more, let these readers for themselves select one of "life's bye-ways," and in an hour they may meet as they trace it a real life's story, more profound in its plot and startling in its events than any in the pages of Scott or Bulwer.

In conclusion, permit me to say, most of the individuals still live near the locality described. To me their addresses are known. "Footy" is dead: the fingers now writing to you closed his eyes for ever. "Old Mother Perry" has also gone to her reward. "Murray and Mother," with "Polly," are still strolling players, and therefore birds of passage. The hero of the narrative is now a strong young man, whom but the other day I got into employment, and is working to support his widowed mother. In a word, allow me to assure you that all the other characters are still alive, and as willing to do, nay, NOW are doing, the same work, among the same classes, as when the writer had the honour to be a fellow-worker with them.

It rather pleases me to know that the simple "annals of the poor" have so struck some of your readers as to make them ask, "Are they true?" I shall be delighted, as opportunities occur, to supply them with a few more of these "true fictions."

Your insertion of this will oblige

Yours, &c.,

THE AUTHOR OF "BYE-WAYS."

FLOWER SHOW OF THE LAMB AND FLAG RAGGED SCHOOL.

ON the 12th and 13th of November the Flower Show, to which reference was made in our September Number, was held in the Ragged School-room, Lamb Court, Clerkenwell Green. The *Clerkenwell News*, on reporting the proceedings, said:—

"How suggestive was such a scene—how full of incident—how rich in

romance! It required some stretch of the fancy to realize the fact, that many of the plants and flowers which surrounded us were reared, and watched, and tended in some close garret or cellar by the little ragged urchins who, a short time since, were to be found in the streets whining at our feet for alms, but who then stood before us with intelligence and pride, and presented their mute offerings to our gaze. How pleasing was the feeling it engendered, and how powerfully it appealed to our better nature in favour of an institution which could produce from such poor materials a result so ennobling; and poor indeed must be the aspiration of that man who could not discern in this remarkable scene the springing up of a bud of promise which will one day be destined to bloom in a fairer garden, and produce its fruit. The language of flowers is full of pleasing reminiscences, whether by dell or dingle; but when they speak to us from the close courts of our crowded thoroughfares, and blend their aroma with the fœtid atmosphere of our lanes and alleys, their voice has a moral which we cannot fail to listen to and improve upon.

'Work for some good, be it ever so slowly:
Cherish some flower, be it ever so lowly.'

"The Lamb and Flag Ragged Schools are situated in one of the lowest neighbourhoods of the metropolis, frowned upon by the Clerkenwell Sessions House, where justice holds the scales and weighs the deeds and misdeeds of the inhabitants, and too frequently finds them 'wanting.' The entrance to the court is one that might almost startle a person of the slightest refinement; and not many respectable men, a few years since, would have ventured within its purlieus, for fear of losing their respectability; but, thanks to the promoters of Ragged Schools, these neighbourhoods are now, to a great extent, rendered safe by their labours of love, which have won from the vilest and the most hardened an acknowledgment of respect, and a passage free from insult and molestation; and, therefore, we were not surprised to see a large audience of well-dressed ladies examining the productions of the show, and giving *éclat* to the proceedings, but we certainly were surprised to witness the exhibition which was presented to us. The *tout ensemble* was gay and pleasing. In the middle of the room were arranged on a raised platform the contributions of the scholars, which were surmounted by a stand of excellent plants, presented by Mr. S. Broome, of the Temple Gardens. The flowers of the children presented a history of the most reflective character. None of the plants had the slightest pretension to beauty. Some of them appeared to have had a terrific struggle to present anything like a decent appearance, and others were in the last stage of a galloping consumption. But who can tell how hope and fear had ebbed and flowed in the little ragged scholar, as he watched and watered his frail charge, amidst the blighting influences and untoward circumstances of its existence? and who would dare to look with a critical eye upon those exotics, raised from such a hot-bed of immorality and sin? As we gazed we wondered: as we wondered we hoped. Even the common nettle, and the slight tuft of rye-grass there presented to our view—which we have so often trampled under our feet in the fields with unconcern—possessed a charm which owed its interest to a creative power more surprising than that which decks the fields with verdure, and the effects of which may blossom when the works of nature have faded for ever.

"Around the room were ranged some choice specimens of chrysanthemums,

pompones, and plants grown in baskets, with various orders of ferns, and bouquets of cut flowers. These were contributed by gentlemen, some of whom were resident and others non-resident in the neighbourhood, and most of which were presents to the Society. Amongst these productions, which were very rare and beautiful, we noticed some fine specimens of ferns under a glass, which were planted and grown in a jeweller's workshop, in Wynyatt Street, Clerkenwell. Six bunches of large black grapes, grown, without heat, in Clerkenwell, were presented to the Society by Mr. Joseph Brookes. The centre bunch, a very heavy and fine one, with a rich bloom upon the surface, was taken from a vine a century old, formerly growing in the garden of Mr. Hardy, 14, Rosoman Street, Clerkenwell, and which was, probably, a cutting from one of the old vineyards which used to abound in this neighbourhood. Mr. J. Le Dieu, Superintendent of the Ragged School, exhibited a glass of dissected flowers and plants, which was a very fine specimen. We may notice, *en passant*, that Mr. Le Dieu, in order to show the children how cheaply ferns could be reared within a glass, had several cases, the pots of which were of spun zinc, and could be obtained, glass-globe included, for 1s. 6d. and 2s. 6d. A common strawberry basket was also used to contain the mould, with a glass globe, which looked tasty, and was even cheaper still. Mr. S. Broome, of the Temple Gardens, made some valuable presentations; as also several gentlemen connected with the North London Crysanthemum Society. We must not omit to notice an artificial bunch of rosebuds, made by one of the children; nor can we refrain from alluding to four plants which were placed on a stool by themselves, and which were found to be impositions. In order to explain this, we must inform the reader that all plants exhibited were registered six weeks before the day of the show, and were marked and numbered by the Committee. 142 plants were given to as many children, and 100 of them were taken to the show, the remainder having died beneath the tender mercies of the infant gardeners, and if the truth could be told, were probably killed by kindness. Amongst the 100 came the four impositions; and the contrast they presented to the other flowers was so great that they attracted general attention, and would have gained the first prize. On a close examination it was found that the numbers were correct, and the pots were the same as those given to the children, but the plant did not agree with the name attached to it; and on looking at the bottom of the mould, the fibres of the plants were plainly seen to have taken root in a deeper soil than that of a small pot, which was corroborated by other appearances, and they were thereupon condemned, it being surmised that they had been recently purchased for the purpose of gaining a prize. The owners of these plants expressed much surprise at the detection.

"The show was got up by the managers of the school as a means of improving the taste, not only of the children attending it, but of the poor of the district generally, who were also allowed to enter the lists as competitors for the prizes to be awarded. The prizes were divided amongst five classes of competitors; the first class comprising the children of the school, only for crysanthemums, pompones, and ferns, or other plants grown under glass, the prizes ranging from 1s. to 3s.; the second, the poor of the district, the prizes ranging from 2s. to 5s.; the third, to either of the two previous classes, or competitors living out of the district, for a collection of three best plants of crysanthemums, pompones, and plants grown in baskets, the prizes ranging from 2s. to 6s.; the

fourth, the same parties, for collections of cut flowers, showing the greatest variety and best arrangement; and the fifth, the girls of the school only, for a bouquet, vase, or basket of flowers showing the greatest taste in arrangement, the prizes being 2s. 6d., 1s. 6d., and 1s. There were also three extra prizes, open to all, for plants of any description, of 5s., 3s., and 2s. The prizes were adjudicated by Mr. S. Broome, of the Temple Gardens, assisted by Mr. Gordon, late of the Horticultural Society.

"On Wednesday the attendance was very large, between 300 and 400 persons having visited the show during the day, principally ladies. Amongst the visitors we noticed Mr. Assistant Judge Bodkin, Mr. Deputy Assistant Judge Payne, Miss Bodkin and friends, several gentlemen connected with the parish vestry, &c.; and one could not help hazarding a contrast, on seeing two of the judges of the land mingling with the denizens of the courts and alleys, between the discipline of the Sessions House and the Ragged School, or venturing an opinion as to the effects which are likely to be produced from the two systems of training which they inculcate.

"At eight o'clock in the evening of Wednesday the room was crowded, and the children were called in to receive the prizes which had been awarded them. The unsuccessful candidates, too, were paraded round the room, and passed before Mr. Bodkin, who sat to dispose the prizes, but his voice did not upbraid them. They were informed that on the following morning they would all of them receive a trifle of some description, in the shape of a book or a hyacinth, several dozen bulbs of which were presented by Mr. Cutbush for the unsuccessful competitors.

"After the prizes had been dispensed, Mr. BODKIN briefly addressed the assembly, stating that he was surprised at what he had seen, considering the neighbourhood in which they were assembled, and the class of persons forming that neighbourhood; and under these circumstances the scene was truly wonderful. He had no doubt but it was possible to instil into the lower classes of society a love of something; and he did not know of anything more beautiful than a love of flowers. He trusted that the contributions of the children would next year present a better appearance; and for this purpose he would suggest to the Committee the propriety of holding the show at a different period, so as to give the children an opportunity of presenting a greater variety of flowers than they were now enabled to do. He tendered his thanks to those gentlemen who had contributed to the show.

"Mr. Judge PAYNE expressed the pleasure he felt at being present, and expressed his feeling of the difference of their being 'this side or the other side of the road.' In the latter place they had to deal out a different kind of material from what they were called upon to deal out here. His opinion was that it was beneficial to cultivate flowers, because they produced—

"Occupation,
"Expectation,
"Continuation,
"Realization,
"Congratulation, and
"Glorification.

Having taken up these principles *seriatim*, and showed their bearing one with

the other, he thanked the contributors, and concluded by reading some verses pertinent to the event.

"Mr. WATTS, the Secretary, then addressed the assembly, showing the way and manner in which the show had been brought about, imputing to Miss Bodkin the credit of its formation. After thanking the contributors and the adjudicators, he concluded by calling for a vote of thanks to Mr. Bodkin and Mr. Payne.

"The show was opened again on the following day, when the parents of the scholars were admitted. Altogether the proceeding has been highly beneficial."

PRAYER AND EFFORT;

OR,

A PLACE IN GOD'S WORLD FOR EVERY MAN.

"I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their DEAD SELVES to higher things."

TENNYSON.

THE day is breaking, and heaven has put her

"Torches out;
The wolves have preyed, and look, the gentle day,
Before the wheels of Phœbus, round about
Dapples the drowsy east with spots of grey;"

yet Jim slumbers, or perchance is dead, he is so still. Like a figure of stone, and used by way of sign-post, is that silent figure as it reposes against the tavern-door on the cold step. Than flesh and blood no sterner stuff is in his nature. No sign-post is he: he is only an immortal soul, a husband, a father—dead drunk, that is all; and he has reached the step simply because his last copper is spent—all that is valuable about him lies at the bottom of the till of the "Red Lion." All you see sitting there in the snappish morning air is simply the husk, a compound of soul and flesh and blood; the kernel has been swallowed by the Red Lion over night. Such is the mode of treating, and such the "good bed" appointed for all drunken, penniless men at the above "noted house." But its keeper is not singular; I trow not, honest man; such is the invariable rule of the profession to which he has the honour to belong.

So sat Jim a few years ago on the door-step of the "Red Lion" one summer Sunday morning—dead in sleep, dead in drink, and dead in sin; his garments wet with the dews of the night; a broken-hearted wife, three starving children, all that feared him most and missed him most that livelong night; one or two pot-companions, with bruised bones and broken faces, all on God's earth that regretted they had NOT missed him that same night.

Our hero is well known to the writer; he sees him almost every morning, he has done so for several years; and his conviction is, that there are few more remarkable instances of elevation through that grace that saves unto the uttermost all that come to God by Jesus Christ. Often is it the writer's privilege also to hear him dilate on the work and person of Jesus in his own quaint style, and ever and anon be refreshed by the continuous bursts of his affection toward the Redeemer as he remembers the rock whence he was hewn and the pit whence he was dug. Aye, reader, to see him on some of these occasions, it would move thee: a huge, muscular man, his eyes streaming with tears, pointing to the floor, and exclaiming, "Blessed Jesus, how can I but love thee! Didst thou not find my poor soul scratching itself against the very bars of the gates of hell?" In these moments his voice soon becomes inarticulate with emotion, and his simple apostrophes generally disappear in a flood of tears. Frequently has the writer left our hero's little office with wet eyes, a wiser and a better man. What has grace wrought! O God, thy word DOES make WISE the simple! Dear Jim, if there are souls in woe who now mourn the day and hour they met thee, we KNOW there are spirits in heaven this very moment praising God that thou hast crossed their path; and on earth we have met thy spiritual children rejoicing in hope of the glory of God, who but for thee that glory would never have seen; that gracious God would never have known.

But I must not anticipate my narrative. Suffice it to say, that had the Ragged School cause no other trophy of which to boast than simple Jim and the family he has begotten in the Gospel, it might ever exclaim with dignity, "I have not laboured in vain, nor spent my strength for nought." The sequel will show the "artless, unencumbered plan" by which he passed from death unto life.

In the neighbourhood of the Metropolis there are certain villages on the Thames, famous for beauty, eminence in history, and for the aid their sons have given to literature. Yet with equal truth must it be affirmed of these villages, "old in story," that their environs have given accommodation to pleasure-seeking London for pastimes, gala days, and amusements on week-days and Sundays, which, when considered by the influence they have exerted on the morals of generations gone by, have done more to multiply that unhappy race, the "outcast," than most of the evil influences at work in society at the present hour. The gay and giddy of our fathers' times, amid their gardens and taverns, like painted summer flies, wasted much of life's little hour in ways worse than frivolous, carrying back to their homes impressions and habits which did not die when they did, but passing from sire to son, even now work in the children of disobedience that prowl about the slums of the capital. There the gambler and blackleg also plied their nefarious trade, acquiring a dexterity from habit, and an accumulation of daring from success, which to put down has cost much money, nay, even blood. In their long avenues, and in the vicinity of their strips of forest, a rarer game, and of name more fair than that understood by thief and card-sharper, was sometimes played, but in its issue far more fatal to the well-being of our land. In the grey of the morning, at mysterious distance from some one of the said hamlets, might be seen some men, arrayed in slouched hat and long cloak, wending their way in sombre silence to some secluded spot. At the head of

the more frequented paths leading to it stand men on the look-out, and hard by in readiness awaits a post-chaise, jockey and horses equally on the alert as if for a race. Reader, do you see that wreath of smoke among the trees, and hear the sharp ring of the pistols? Guess you not what it is? An affair of honour, a pardonable murder, commonly called a duel. See that poor fellow staggering to the old chaise, his life's blood staining his clothes. Yes, he dies, murdered by his own choice, simply for swearing a lady's eye was black instead of blue; or, graver still, perhaps sitting in a wrong position towards some right honourable, whose rank was so delicate as thereby to be very much hurt. Reader, how deep such deeds have wrought themselves into the very core of old English society we may not tell. But this we can tell, that their influence has strength sufficient to make itself felt at the very remotest extremities of our population—even to the increasing of the Arabs of the city. Among the woods and on the commons of these villages could the footpad and highwayman wink at justice and slay their victims. To approach some of these places on a holiday, or especially on a Sunday, was as if you were nearing another Babel at the moment the wrath of Heaven had arrested its builders; and such the hubbub, as if their tongues were being confounded the very moment of your arrival. These times have fled; but ere they passed they left "footprints on the sands of time," which in our day are traceable in the Sunday boat race, pleasure parties, and giddy crowds, that still disgrace the banks of the Thames. To these scenes around our suburban villas does the Ragged School owe many a pupil; how many the great day of the Lord alone can reveal; but that many of their ragged flocks are the direct descendants of those who were ruined in such routs and pastimes, none can deny. Just as we can trace an almost unbroken line of paupers and "outcast" poor from the time of William the Conqueror, so from such scenes as above described can a similar line, to a certain extent, be traced with equal certainty.

At one of these villages our hero was born. Amid the lingering but faded gaieties of a day now happily passed was he trained; and while earning his bread in providing for such vulgar sports he would have been lost in time and in eternity. But wondrous grace said No! He works for his Master this very day, and will swell the hallelujahs of his fame hereafter.

The village of K—— is scattered over a large area of flat country. It is made up of about a dozen lines of building of varying length. Some of these are composed of houses entirely new, others partly of dwellings new and old; the latter quite patriarchal in their style of architecture, reminding the spectator of those aged worthies seen sometimes in the crowded thoroughfares of London, in costume sufficiently antiquated to link the present to the two or three generations passed away: so these buildings, with their diamond panes, blood-red bricks, and queer cornered windows, send the mind back to the days of good Queen Bess; and on their thatched roofs the eye of the curious may detect lingering and fading the last beams of the light of other days. Seen from a distance, and from a slight elevation, this village resembles an army on parade, disposed in line and square over a large field, with considerable intervals between the lines and squares; add to this the various colours of the materials of which the houses are built, and

the picture is complete. In front runs the main road, flanked at irregular intervals with houses in every style, from the peasant's cot to the rich man's mansion. On the other side, between the road and the river, for three miles east and west, is one plain of verdant fields, about a mile in breadth, bounded on the north by the Thames. About the middle of the landscape, plant an old-fashioned church, with its spire grim and grey pointing heavenward; and all alone, almost in the centre of the plain, not very far from the river, picture to yourself a huge pile of building, known in days of yore by the name of "Half-way House," with the union-jack flaunting from its naked flag-staff, and to complete your sketch, creaking and swinging in an iron frame, imagine a large sign, with a red lion rampant thereon, giving title to the house in question. Having done thus, you complete a pretty correct outline of our hero's native village, and may form some idea of the scene of the following narrative. I had almost forgotten to ask the reader to include among the offices of the "Red Lion," a little to the left, a capacious wooden shed, under whose roof lie, high and dry, a fleet of pleasure-boats of every build in repute among aquatic excursionists. A few hundred feet in front of the shed lie nearly as many floating at anchor, waiting to be hired; and not far off is our Ragged School.

(To be continued.)

AN APPEAL FOR BLANKETS.

HELP me, my friends! help me; for the poor stand in need of comfort. Let us try to do them a kindness.

Oh the luxury of a good, thick, warm pair of blankets, when the wintry blast roars in the chimney, while the feathery flakes of snow are flying abroad, and the sharp hail patters against the window panes! Who can tell the sufferings of thousands of poor people in winter from the want of warm bed-clothes? and who can describe the comfort that a pair of blankets communicate to a destitute family? How often have I seen the wretched children of a wretched habitation huddling together on the floor beneath a ragged great-coat or flimsy petticoat, striving to derive that warmth from each other which their scanty covering failed to supply!

In many places benevolent persons give or lend blankets to the poor, and thus confer a benefit the value of which can hardly be told. May they be abundantly repaid by the grace of that Saviour who said, when speaking of kindnesses done to his disciples, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 40). Think of these things now, for it will be of no use to reflect on them in summer. Charity should be especially excited when it feels the misery it seeks to relieve. While you feel the cold, then do something to protect others from the inclemency of the season. It is enough to be ill fed, and ill clothed, and to sit bending over a dying fire without a handful of fuel to revive it; but after that to pass the night without a blanket for covering, must indeed be terrible. See, in the sharpest night, the poor old man, over whose head threescore and ten winters have rolled, climbing with difficulty his narrow

staircase, to creep beneath his thin and ragged coverlet! See the aged widow, once lulled in the lap of luxury, but now girt around with trials, in fastings, often, in cold and almost nakedness, worn by poverty to the very bones, stretching her cramped limbs upon her bundle of straw! Fancy—but why fancy what you know to be true?—these poor, aged, miserable beings shivering through the livelong night, when a blanket would gird them round with comfort. I could weep at such miseries as these—miseries which so small an effort might relieve. The spare remnants of the clothing of the rich would defend the poor from cold.

Come, come, reader! you are not without some feeling of pity and affection for your fellow-creatures. Be not satisfied in wishing them well; let something be done for their welfare.

If there be a heart within you, if you have a soul that ever offered up an expression of thanksgiving for the manifold mercies which your heavenly Father has bestowed upon you, then sympathize with the wretched, and relieve, according to your ability, the wants of the destitute. Let me beseech you to do something this very winter towards enabling some poor, aged, helpless, or friendless person, who is slenderly provided for, to purchase a blanket. You will not sleep the less comfortably when you reflect that some shivering wretch has been, by your assistance, enabled to pass the wintry night in comfort. It is not a great thing that is required: do what you can, but do something. Let me not plead in vain; and shame betide me if I neglect to do myself the thing that I recommend you to perform.

Did you ever lie snug and warm in bleak January, the bed-clothes drawn close round your neck, and your nightcap pulled over your ears, listening to the midnight blast, and exulting in the grateful glow of your delightful snuggery? I know you have, and I trust, too, that the very reading of these remarks will affect your hearts, and dispose you to some "gentle deed of charity" towards those who are destitute of such an enjoyment. Now, then, while the subject is before you, while you look round on your manifold comforts, while you feel the nipping and frosty air, resolve, ay, and act, in a way that will bless others and give comfort to your own heart.

Youth and health may rejoice in frost and snow, and while the warm blood rushes through the exulting frame we can smile at the wintry blast; but age, sickness, and infirmity, can take no exercise sufficient to quicken the sluggish current of their veins. Wrap them round, then, with your charity; help them to obtain a pair of warm blankets; and the blessing of the widow and the fatherless, the aged and infirm, the destitute and those ready to perish, shall rest upon you.

It often happens when we lack in supplication we are lean in effort and are barren in blessing.

Donations of bed-clothing, and garments of all kinds, new or old, will be thankfully received at the Office of the Ragged School Union, 1, Exeter Hall, London, W.C.

THE WEIMAR RAGGED SCHOOL,

FOUNDED BY JOHN FALK.

RAGGED SCHOOLS have proved one of the noblest and most useful institutions of our land, says the *Christian Herald* of Thursday, October 16, 1862; they have come into direct contact with some of the most degraded and abandoned of the human race; the task of the teachers has been an arduous one, yet commiseration for the lamentable position of a large class of their fellow-creatures has prompted a large band of self-denying labourers to employ their time, talents, and energies in endeavouring to instruct the ignorant, reclaim the wicked, relieve the poor outcast, and to direct the steps of all into the paths of pleasantness and peace. Great success has attended the operations carried on, and we are aware of a great number of cases in which the poor and wretched have been made happy, and the lost and ignorant have become wise unto salvation. The origin of these useful* institutions has been, in error, supposed to have taken place in England (see the note below); but such is not really the case, as a school very similar to those of our time flourished some forty years ago† in the small town of Weimar, in Germany. There was laid the foundation—for the little school founded by the pious John Falk was probably the first Ragged School that ever existed. On his removal from his native town in West Prussia he went to reside in Weimar, and there his compassion was excited on behalf of a large number of unfortunate children who had been left in a starving condition, owing to their fathers having fallen in the battles of Jena, Leipsic, and Lutzen. These poor children, left fatherless, now wandered, like the wild beasts of the forests, about the neighbourhood of the places where their natural guardians had been laid low. It was in this unhappy state of things that John Falk—in whose heart divine grace had implanted a love for souls—resolved to make an effort to relieve and rescue them. With watchful eye he gazed on them, and a Saviour's love prompted him to use all his exertions in endeavouring to reclaim and to do them good. Well he knew the value and efficiency of prayer, and, aided by strength from on high, he resolved at once to set to work. There was no hesitation; his pitying eye could no longer gaze on suffering humanity without outstretching his hand to strive to save them from ruin; he gathered together in his own house no less than 300 of the most degraded, and with the most determined zeal resolved to devote his time, his energies, and his talents to the call of duty—that of educating the ignorant, reclaiming the neglected and abandoned, and leading them all to follow some honest calling. With the

* The Ragged School Union was founded in London in the April of 1844, at which period there were sixteen schools in operation in the metropolis, of which fourteen are in effective working order at the present time (Nov. 1860). Of this number

4	were opened	in	1844
6	„	„	1843
1	was	„	1841
1	„	„	1840
1	„	„	1839
1	„	„	1835
1	„	„	1816 } †
1	„	„	1800 }

greatest perseverance he laboured, procuring the necessary funds from his neighbours; and having unreservedly given up himself and his earthly possessions to the work of saving souls, he gave ample evidence of the power of a solitary individual when engaged in a good cause. He was consistent and soon won the affection of his uncouth ragged scholars. They could see that nothing but love prompted him in his arduous and self-denying exertions, and as he devoted himself day after day, and night after night, to his philanthropic work, their attention was aroused by the truths they were taught, and they began to evince the utmost respect for their teacher, who was never weary in well doing, but was in prosperity and adversity always abounding in the work of the Lord.

John Falk, however, was doomed to have his trials as well as his encouragements, but the most severe trial was the selling of his house by the proprietor, and being compelled to seek another habitation. No one was very willing to receive him as a tenant, for they feared his 300 children would not be very agreeable companions, and every one declined to accept his offers. He resolved, at last, to build another house by the hands of the children, so that every tile in the roof, every nail in the walls, every lock on the doors, every chair and every table in the rooms, should be a witness to their industry. We have read a description of this Ragged School given by one who visited it in 1822, and respecting which he says:—"About fifty journeymen and apprentices, all of them former inmates of the Ragged Hospital, were working at the new building as masons and carpenters. They were attended by boys still in the institution; horrid, cannibal-like faces they all had, with the wolf of the desert unmistakably imprinted on their foreheads. In the expression of many, however, there were the traces of a new life; and Falk says it is a real pleasure to see how the claws and the shaggy tufts gradually fall off." With great success this true philanthropist continued his exertions, and he had the happiness of witnessing the great change which was produced in the habits, the morals, and the characters of those he instructed with so much patience and care; he saw many of the young savages grow up to be respectable and industrious citizens. Such was the first Ragged School, but the benevolent founder enjoyed the heartfelt gratification of seeing his praiseworthy plan adopted in several other European cities, and within the last few years their number has been greatly increased.

In the metropolis, as well as in many other places, a vast deal of good has been accomplished by the introduction of Ragged Schools, and the downward career of many of the destitute and neglected has been stayed, and their lives have been usefully and profitably spent. More help is still the cry. Funds are wanted in almost every school, and we now appeal to the wealthy and influential to give liberally towards the support of these institutions. It is also much to be regretted that there are many schools where it is necessary, in order to carry on the work vigorously and efficiently, that an increased number of teachers should be forthcoming, and as the winter is the time when the scholars in our Ragged Schools increase, it is the duty of all whose hearts yearn over the poor outcast, to devote themselves to this glorious work. There may be—nay, there are—many discouragements and trials to contend with, but the grand object which all should keep in view is the training of these poor neglected ones not only for spheres of usefulness now, but preparing them for honour, glory, and immortality.

A GERMAN SHOE-BLACK SOCIETY.

In several of the cities of Germany there are large numbers of Commissionaires (Dienstmänner), who are employed not merely in carrying messages and such other light work as the corps in London is adapted for, but in almost every kind of work which servants or porters are capable of—for instance, in carrying heavy burdens, cleaving wood, opening and closing shops, cleaning knives in houses, fetching meals to clerks and artisans at their workshops, &c. I do not know under what management they are in general—probably a licence from the police is all that is required; but in Dresden there is a corps which appears to be conducted in a systematic manner by a Society or Committee. It is called the "Dresdener Dienstmänn Institut," and the remuneration is regulated according to a very particular tariff, which lays down the price for every service which it is possible for them to perform, with most praiseworthy minuteness. I am not going to enlarge upon this Institut, my reason for alluding to it is that there is a Shoe-black Society connected with it.

I was travelling in Germany last September, in company with a friend who is interested in the London Shoe-blacks equally with myself, and although we had seen plenty of the fraternity on the continent, we had not been able to discover any society for controlling them at their stations until we came to Dresden. We were therefore both delighted and surprised to find, within a few yards of our hotel, a little "stiefelputzer," with uniform, badge, and box complete. The boys, in fact, form a branch of the Dienstmann Institut, and appear to bear the same relation to it as the cadets do to a volunteer rifle corps.

The uniform is the unfailing blue blouse (without which it seems impossible for man or boy to do any work on the continent of Europe), with a red binding, an outside breast-pocket on each side, a belt, but no apron, a blue cloth cap and red band, with a number on it. The box has legs like a stool, and is rather higher and lighter than our English variety. The boy did not kneel, but stooped at his work, a proof, to my mind, that he did not have many jobs. The charge is 5 pfennings (about a halfpenny), and the boy has a little book of tickets, one of which he tears out and gives to his customer, as a check upon his earnings. I cannot say that he gave my boots such a good polish as one of the Reds or Blues in London would have done, but he was a well-behaved little fellow, and appeared highly delighted when I gave him a whole neugroschen (a penny), and also a German tract which I happened to have, a translation of "Robert the Sailor Boy."

My friend and I found out and made acquaintance with the manager of the Institut, a respectable merchant in the city, who informed us that there were about twenty boys in the Society, that they went to school in the morning, and did not go out to their stations till the afternoon; and also, what I fear is but too characteristic of Protestants as well as Catholics in Germany, that they were not expected to go to any school on Sunday, but went out to work as usual that day. Indeed, we met one of them on Sunday afternoon on his way to his station, with his box under his arm, and a cigar in his mouth.

In this respect I hope the English Societies will never imitate their German sister; but there are two points suggested by the system of the Dresden Society which, I think, deserve consideration. First, whether some kind of linen or cotton blouse, capable of being periodically washed, might not be tried, at least in summer, instead of the present dirt-collecting woollen jersey; and, secondly, whether a system of tickets would be possible, in order to counteract the temptation to dishonesty, which is one of the greatest difficulties of our Shoe-black Societies. The Commissionaires of Dresden are all provided with tickets, and I imagine that it is the habit of all their customers to demand them. In England I fear it would be difficult to induce the public to trouble themselves about the tickets. It is, however, a subject which appears to me worthy of consideration. W.

Correspondence.

HOW TO TREAT THE ROUGHS.

To the Editor of the Ragged School Union Magazine.

Sir,—I am sure many Ragged School Committees will act upon the suggestions in the November Number of your Magazine, made by our old friend "Q in the Corner;" but, at the same time, may I be allowed to ask through your columns the opinion of Ragged School Managers on a plan we have adopted in our Ragged School? We have been very much annoyed by the misconduct of those outside the school. We have mud thrown into the school by the outside "roughs," who consist of those who will not come to school at all, and others who come for a lark; and various other annoyances, all known to Ragged School workers. In consequence of this we have determined, that if the police cannot assist us we must assist ourselves: therefore, we caught two boys in the act of breaking the windows the other day; we took out summonses against them; and then, as the boys' parents were respectable, we did not appear against them. The result has been that from that time we have had hardly any one about the school doors. In school the order is better (though generally good) than it has been before, because the scholars have not been annoyed by "cat-calls" and "drummings" of friends outside. Then within the last few days our Master has been assaulted, and the Committee desired him to sink his personal feelings for the public good, and, in accordance with the notice issued after the last summonses were granted, press the charge against the boy to obtain a conviction, which conviction we have obtained (although the friends bought a guinea's worth of law for the defence). The boy was sentenced to pay a fine, and then we asked for a mitigation of the penalty, telling the magistrate our object was obtained in getting a conviction; so he stayed the execution of judgment for a month, and only required the costs to be paid by the boy.

Now, this may all appear very harsh, and, perhaps, to some unchristian; but I cannot myself see it. Some protection is required; and if we cannot have

a policeman, or even a special-constable, we must have some means of showing authority over those who will not come to our schools and desire to prevent others doing so.

I remain, dear Sir, yours very truly,

A Worker.

THE YOUNG ROAD-SIDE PREACHER.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Thinking the following information regarding Ragged Schools would be interesting to you, as showing some of the *known* good resulting from them, I beg to furnish it. One Sunday evening, at the end of last September, as I and my wife were returning from public worship, we saw a large concourse of people at the corner of Albion Place, Walworth Road, surrounding some person whom at first I could not see. On getting nearer, my heart was stirred within me at seeing, not a man, but a boy only fifteen years of age, who was most pathetically speaking to the people, and entreating them to flee from the wrath to come, pointing them to Jesus as the only Saviour. His words were most earnest and touching. He received the most pointed attention from all who stood around. I was moved to tears at the sight, especially when I tell you that that boy, two years ago, was a scholar at the Newington Ragged School, and could hardly then get through a few verses in the Bible. I had lost sight of him for some time, and was therefore glad to speak to him when he had concluded, and found him an instance of what the power of the Gospel of the grace of God can do in renewing and softening the hard, natural heart.

I returned home quite overpowered, and prayed the Lord of the Harvest to send more labourers into the harvest field, and that he would continue to bless the efforts of Ragged School teachers and the Union. I am well acquainted with another boy who was in the same school, who is now a member of a Christian Church and a teacher in a neighbouring Ragged School.

But for Ragged Schools those two might have been still among the outcasts.

Your obedient servant,

A. G. M.

November 18th, 1862.

RAGGED SCHOOL AUXILIARIES.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Living on one of our main roads, every morning I have to behold a grievous sight—I hope that use has not led me to look with indifference at it—a train of constables with their prisoners walking from the station-house to the police magistrate. If I go to the court-house, I shall see similar processions of constables and prisoners coming from other directions.

In drawing up a Ragged School Report lately, I thought it useful to give an

account of the number of charges at the station-house for petty thefts, &c., in the neighbourhood, to stimulate to earnestness and rightly-directed energy in our glorious and holy cause. Now, although we can obtain just such information and valuable statistics, I find that information without the point and cogency it would have if the proposition I respectfully make be adopted.

There is a rising feeling in favour of Ragged School Auxiliaries. It is natural, as so many of us are, or have been, Sunday School teachers, to dwell upon the plan—simple, easy, and excellent—of the Sunday School Union. But it most forcibly suggests itself to me that the indefinite North, South, East, and West is not the most wise and definite course. My simple reference to the sights we are all so familiar with, will have suggested, I am sure, to many minds that the districts of the metropolitan police are the well-ascertained and natural boundaries for our Ragged School Auxiliaries, subdivided (if desirable) into the districts embraced by each station-house. Connected as we are, or ought to be, with the criminal classes, the degraded and dissolute, and very poor always bordering on crime, we work with the police. A few of the advantages of this course I may briefly mention, leaving the development of the idea to abler heads:—

We should have very correct local statistics of each district from the returns of Government.

The local statistics of crime would give great point to our reports, and bind us together in holy zeal, and awaken a sacred jealousy to grapple with and, with God's help, extinguish crime at our own doors.

Over each Ragged School District would be a presiding judge; and when scholars, parents, or others are committed, we shall arouse to the causes and prevention of crime in our particular district.

It will keep us among the right class; because every time one of those we are labouring, and praying, and toiling for gets into trouble, we shall have an incentive to diligence, and shall ask what more we ought to have done; and if it be one of the right class, but not under the influence of a Ragged School in the district, we shall ask how that was, and how he came to be overlooked? and so on.

General statistics have none of the power of *local* for strengthening our hands, and by this course the correct *Government* facts of crime in each district will be *our* facts also.

I am, dear sir,
Yours sincerely,
JOHN STEWART CUMMING.

Limehouse.

Notices of Meetings.

OPENING OF THE NEW RAGGED SCHOOL, GRAVESEND.

ON the 30th October the new Ragged School, erected in New Court, was opened by Edward Bryant, Esq., the Mayor.

The building is a substantial brick erection, 55 feet frontage, and 22 feet 9 inches wide, in two stories. The front doors and windows are finished with red brick rustications and arches; and a cement tablet, inscribed "*Ragged School, erected* 1862," runs along the entire front, below the one-pair windows. The lower story contains three apartments, 20 feet by 13 feet, and 11 feet high, suitable for class-rooms for the senior scholars,

mothers' meetings, &c. The upper storey contains one large school-room, 54 feet by 21 feet, and 19 feet high in the centre. The stairs are of stone, with iron open-work risers and iron enclosing balustrades. Washing-basins, with water supply and waste-pipes, are fixed at the end of the ground storey passages, and conveniences are fitted up under the stairs, with appliances for thoroughly flushing them, under the control of the teacher. Ample provision for ventilation has been made, and gas laid on to the premises.

The first part of the day's proceedings took place in the large or upper room of the building, which had been decorated with flags and flowers for the occasion. The Mayor having taken the chair, a hymn was sung, a psalm read, after which prayer was offered.

The Mayor then said that he knew it would be thought strange in him to offer an apology for taking the part he did that day. He would not do so; but when he thought of such names as Darnley, Shaftesbury, and Payne, he could have wished they had undertaken the duty. Still, whilst he had not the abilities of those men, he would not profess to be less assured than they of the great utility of Ragged Schools. When he looked back upon the meeting, which was the first over which he had presided as Mayor, he was glad to see the fruit it had borne, as they must all be to see such a useful and substantial building.

Mr. Crook read a statement of the receipts and expenditure on account of the building, which showed a deficiency of £141.

Joseph Payne, Esq., of London, then addressed the audience in a speech of his own peculiar style, remarking that in supporting Ragged Schools they manifested true vitality, lessened criminality, taught the grand morality, and lighted up their locality. The learned gentleman then spoke in a very kind manner to the children, and was followed by several other gentlemen.

Another hymn was then sung, and the Mayor having formally declared the schools open, the assembly separated.

At five o'clock a large party of friends assembled at the Institution, Harmer Street, to partake of tea. Upwards of 200 ladies and gentlemen were present. Tea having been concluded, the room was thrown open for the public meeting.

The Mayor took the chair, and said it gave him great pleasure, in presiding on the occasion, to see so large an assemblage of his fellow-townsfolk, showing by their presence the interest they felt in the object of their meeting together that night. He must also congratulate the Committee of Management on their prospects as exhibited in their able report. Every one must admit that there had been a vast improvement in the manners and morals of the people during the last twenty or thirty years, but still it requires something more than the ordinary agencies to reach the lowest orders of society. This work institutions like the present were calculated to perform, and in our own town especially had been productive of a vast amount of good. His Worship then instanced cases that had come before him in his magisterial capacity, showing the necessity of every effort being put forth for the rescue of the poor children, which it was the object of the institution to save, and after a lengthened and interesting speech resumed his seat amidst loud applause.

Dr. Armstrong briefly moved the adoption of the report and financial statement, and read the names of the Committee and officers for the ensuing year.

George Sturge, Esq., seconded the motion, which was carried unanimously.

Some new rules, which had been prepared by the Committee for the government of the institution, were read by Mr. Stocks, and proposed for adoption by—

Rev. T. Henson, formerly a town missionary in Gravesend, and the originator of the Ragged School, who said that the court where the new school was erected was formerly one of the worst places in the

town, and it was from that place he had obtained his first scholars.

Mr. Payne addressed the meeting in a most humorous speech, appealing to their heads, hearts, and pockets. He proceeded at length to consider the nature of the raw materials they had to deal with, and the machinery to put in use for the purpose; and finally, at the conclusion of his speech, as he had to leave for the train, retired from the room amidst a perfect ovation of applause.

The Mayor announced a list of donations and subscriptions, amounting to £85, leaving a balance of between £50 and £60 to be still met, £10 and £5 of which is promised if the debt be cleared off in the next few days.

The meeting, having been also addressed by other gentlemen, was brought to a close by singing the doxology. The Ragged School Brass Band played "God save the Queen."

PAID RAGGED SCHOOL TEACHERS.

A MEETING of the Paid Ragged School Teachers was held December 3rd, in Field Lane. Lord Radstock presided. Mr. Charles, Joseph Payne, Esq., Rev. Mr. Robinson, and other gentlemen interested in Ragged Schools were present. After tea, Lord Radstock took the chair, and commenced the proceedings of the evening by giving out a hymn, and by prayer. Mr. Payne then, in a few well-chosen sentences in prose and verse, made reference to the Chairman becoming President. An address of thanks from the Association to his Lordship was read, for having become their President. Lord Radstock, in returning thanks, expressed the pleasure he felt in any way helping Ragged Schools. Nothing was much more discouraging than the work of a Ragged School teacher, and he trusted, therefore, that they would always retain a distinct reliance on the blessing of God, without which such a movement could not possibly go on. He recommended that meetings of the Association should not be too frequent, so as always to ensure having numerously attended reunions. In encouraging them to persevere in their valuable labours, however unpromising the results might at times appear, his Lordship recounted an instance which had come under his own observation, in which only a year's reformatory discipline had not only extirpated actual crime in a lad who had been nineteen times in prison before he was eighteen years of age, but which had also appeared to have restored that moral sensitiveness which was supposed to belong to those unfamiliar with crime. His Lordship then introduced Mr. Charles, who, in the course of his address, spoke rather discouragingly of the results of the emigration of Reformatory boys and girls to Canada. This he attributed to the fact that the youngsters sent out were not suited to the only sphere open to them, that of farm-servants, and to the mistaken ideas which they had had impressed upon them as to what they would have to expect when they reached Canada. He found that many of the boys had joined the Federal army; and altogether the amount of success realized had not equalled that attained by placing boys out in this country. He impressed upon the teachers present the necessity of giving boys who contemplated going out to Canada, distinctly to understand that they would have to work for eight or ten years much harder than they would in this country, but that as a set-off they might then expect to realize a position of independence such as they could not hope for in England. The address concluded, some routine business was disposed of, and the meeting separated.

RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY.
TREASURER.—R. C. L. BEVAN, Esq., Lombard Street, E.C.
HON. SEC.—MR. W. LOCKE. HON. SOLICITOR.—E. JENNINGS, Esq.
SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
COLLECTOR.—MR. WILLIAM F. BLAKE, 11, Blenheim Villas, Abbey Road, St. John's Wood, N.W.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following Contributions have been received in aid of the Ragged School Union from the 20th of November, 1862, to the 20th of December, 1862.

General Fund.

	£	s.	d.
Armitage, J. L., Esq.	10	0	0
Ashley, A., Esq.	2	0	0
Baker, Sir Edward	1	1	0
Benham, F., Esq.	1	1	0
Brooker, T., Esq.	1	1	0
Burnet, Mrs. (Box)	0	11	0
Bury, Mrs., Sale of Work by	2	10	0
Carleton, Hon. Mrs.	2	0	0
Cauldfield, Rev. E. W.	1	0	0
Cobb, F. W., Esq.	1	1	0
Davidson, S. E., Esq.	1	4	0
Day Miss	1	1	0
Ferrand, Mrs.	2	2	0
Flower, P. W., Esq.	10	0	0
Foulmire Sunday School	0	1	0
Friend, A, to Ragged Schools, per Mr. Hytche	10	10	0
Ginger, D., Esq.	1	0	0
Heisch, G. W., Esq.	0	10	6
Howard, Lady Mary	1	4	0
Humphreys, W. C., Esq.	1	1	0
Jennings, E., Esq.	1	1	0
Jervois, Wm. and John	1	0	0
J. L.	0	5	0
Levy, S. A., Esq., Legacy of the late, per A. Levy, Esq., Exor.	10	0	0
Lott, Miss	0	10	0
Lutwidge, Miss	0	10	0
Marshall, Miss E.	1	0	0
Martin, Miss, collected by—			
C. M.	0	5	0
Hardwick, Mrs.	1	0	0
Jenner, Miss	0	10	0
Kemble, H., Esq.	1	0	0
Kemble, Mrs. H.	1	0	0
Kemble, W., Esq.	1	0	0
Kemble, Miss L.	0	5	0
Martin, J. K., Esq.	1	1	0
Martin, Mrs.	0	5	0
Martin, Miss	1	1	0
McLorg, Miss E. M.	2	0	0
Miller, Mr. George	1	0	0
Miller, Mr. W. H.	1	1	0
Mollison, A. F., Esq.	21	0	0
Mountstephen, Mr.	0	10	6
M. L.	0	5	0
Newcome, Mrs.	1	0	0
Newcome, Miss, collected by—			
Newcome, Mrs.	0	10	0
Newcome, Miss	1	0	0
Newcome, Miss C.	0	10	0
Vaux, Mrs.	0	10	0
Wood, Miss L.	0	10	0
Anonymous	0	2	6
Our Saviour said, "Feed my Lambs"	5	0	0
Paton, Miss J.	0	5	0
Partridge, J., Esq.	1	1	0
Penson, Mr.	1	0	0
Pierson, H. C., Esq.	1	1	0
Porter, R., Esq.	2	2	0
Pritchard, Mrs.	1	0	0
Reade, Mrs.	0	10	0
Richardson, Mrs.	1	0	0
Ripley, Miss	1	0	0
Rous, Mrs.	1	0	0
R. B. and J. G., Norris Castle	1	0	0
Smith, Mr. G.	0	5	0
Smithers, Mr. H. W.	1	1	0
Spence, Mrs.	0	3	0
Stanton, W., Esq.	1	1	0
Stanton, Mrs. (Box)	0	15	6
Stewart, P., Esq.	1	0	0
Street, Mrs.	0	11	0
Swaine, Messrs.	1	1	0
Tanling, Messrs.	2	2	0
Tattersall, J., Esq.	1	1	0
Taylor, Mrs.	50	0	0
Theobalds, Mrs.	0	14	0
Treggon, W., Esq.	2	2	0
Trotter, Mrs.	2	0	0
Two Irish Ladies	1	0	0
Waldegrave, Countess	1	1	0
Webb, H., Esq.	3	0	0
Wheeler, Mrs. R. W.	1	1	0
Wilcox, Miss	0	17	0
Williams, Mr. H. R.	2	2	0
Wilson, J. R., Esq.	1	1	0
Yorke, Miss C.	1	0	0
Young, W., Esq., on behalf of the late Miss Young	2	0	0

Refuge Fund.

	£	s.	d.
Ferrand, Mrs.	0	10	6

Excursion Fund.

	£	s.	d.
Ferrand, Mrs.	0	10	6
Reade, Mrs.	0	5	0

School Fund.

Field Lane.

	£	s.	d.
Ripley, Miss	1	0	0
Somes, W. A., Esq.	5	0	0

Grotto Passage.

	£	s.	d.
Martin, Sir H.	5	0	0
Hawkins, Miss	0	14	0

Buck's Row.

	£	s.	d.
Ripley, Miss	0	5	0

Pell Street.

	£	s.	d.
Friend, A	5	0	0
S. S. S.	0	3	6

Playhouse Yard.

	£	s.	d.
Ripley, Miss	0	10	0

Princes Street.

	£	s.	d.
Ginger, D., Esq.	1	0	0

Smith's Place.

	£	s.	d.
Ripley, Miss	0	5	0

Wentworth Street.

	£	s.	d.
Ripley, Miss	0	15	0

Maida Hill.

	£	s.	d.
A Little Girl, the produce of work	1	0	0

Christmas Dinner.

	£	s.	d.
Mrs. Reade	0	7	0

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3 ft. wide by 6 ft. 4 in. long	£2	5	0
3 ft. 6 in. " "	2	10	0
4 ft. " "	2	15	0
4 ft. 6 in. " "	3	0	0
5 ft. " "	3	5	0
5 ft. 6 in. " "	3	10	0

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